

THE New Thought Journal.

A quarterly devoted to Practical Idealism, and
Self-Development through Self-Knowledge.

Conducted by A. Osborne Eaves.

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CONTENTS:

BOOKS AND REVIEWS.

NEO-ZOETISM (by A. Osborne Eaves) continued.

THE SECRET OF YOGA (by Leonard Treverill) continued.

THE NEW MAGIC (by A. Osborne Eaves) continued.

Stray Thoughts.

A recent issue of "Bulletin of the Esoteric Center" (published weekly by the Oriental Esoteric Society, at 1443, Q. Street, N.W., Washington, D.C., U.S.A., 3 months 3d.) has an applicable article on the right use of the will. After reminding the reader that it is the first of the four requisites written over the gates of the temple at Delphi, and showing how important a strong will is, it points out that while there are no impossibilities to it there are dangers, if the man be not morally and intellectually balanced. There is not danger in the instrument, but the use that is made of it. Unless the will be developed we cannot rise above mediocrity, we shall only follow the line of least resistance that is being taken by the mass of the unawakened.

The true purpose of the will, the article continues, is not to experiment on one's friends, but to practise on oneself. "In the correcting of his own faults, the strengthening of his own weak places, the balancing of his own nature, in preparation for ever better and better work in the world, and not used to interfere in any way, however apparently desirable, with the affairs of other men. If we would benefit our friend we can only do so consistently with leaving him perfect freedom. No one can blamelessly use his will to control the will of another even for his good, unless by his consent and with his complete undertaking of the consequences involved." The writer concludes by pointing how people with the best intention will that their friends should take certain courses, and how closely this practice borders on black magic, and the objection is well taken.

How much is a man indebted to education? There seems a tendency to overrate the advantages obtained from it, and it is a fact that some of the greatest names in history were not men who had passed through the universities. Dr. Geo. W. Carey emphasises this point in "The Philosophy of Epictetus," in "The Swastica" (A Magazine of Triumph, 526, Fourteenth St., Denver, Colorado, U.S.A., 6d. per copy, free). It is from within that knowledge and freedom

come, not from without. An excerpt from the great philosopher, showing how his teachings anticipated New Thought is worth quoting: "It is not things, but the opinions about things that trouble mankind." "It is not he who strikes, or he who reviles that doeth any man an injury, but the opinion about these things, that they are injurious. When, then, someone may provoke thee to wrath, know that it is thine own conception which hath provoked thee." These sentences will bear pondering over.

Books and Reviews.

Thinking for Results is the title of the latest work written by Mr. Christian D. Larson. It is characterised, like all his writings, by logicity, conciseness and directness, and his conclusions are inevitable. The why and the wherefore—as to why we should attain certain results by thinking in a certain manner—are obvious, and one is carried far along the pathway of success almost without knowing it. The little volume is bound in the same elegant style of the Masterpiece series, of which it is the largest and latest, price 2s. 8d. free. The Progress Co., Progress Building, Chicago, Ill.

Thoughts on Things Psychic, by Walter Winston Kenilworth, author of "Psychic Control through Self Knowledge," under some twenty-three headings; amongst others, Theory of a Lost Soul, Psychic Values and Spiritual Consciousness, Rise of the Profounder Emotions, Vibration, Karma Relations, Some thoughts on the Understanding of Life, present us with some material for reflection. The careful reader will be able to cull much of a practical character, while to the merely curious there will be points that will give him pause for thought. The work, which is well bound, with 230 pp. and probably published at \$1.00 by R. F. Fenno and Co. 18, East 17th Street, New York.

Efficiency is the name of the new magazine edited by Mr. Christian D. Larson, and this is to take the place of *Progress*. It is a 32 pp monthly, compact, and answers thoroughly to the title. The editor's aim is to make each reader up-to-the-mark in everything, and if his teachings are followed this will be the outcome; 2s. 3d. free per annum; 3d. per copy free. Progress Co., Progress Building, Chicago, Ill., U.S.A.

Ease (W. E. Hart, Worcester Mass., U.S.A.) continues its useful object of teaching people how to enjoy life with a freedom from worry and trouble.

The Lyceum World is running a series of very readable articles on Psycho-Therapy: The Psychology of a Healthy, Happy and Successful Life, in addition to other helpful items place it in the fore-front of optimistic publications. (Indianapolis, Ind., U.S.A., 15 cents. per copy, \$1.00 per annum).

Health Culture for June gives two new diagrams on foods and an article by Albert Turner; Hill-Climbing as an Exercise, by Dr. Thos. Allen; On Making Faces, by Lora C. Little; The New Culture, by Fred Burry, an old New Thought editor and writer; Some Heterodox Ideas about Bathing, by Mildred Norman; and other papers and correspondence. It is sad to learn of the tragic death of Dr. Latson, who has contributed so much to hygiene and promised the world so much more useful work. Dr. Elmer Lee will be the new editor. (Health-Culture Co., 1133, Broadway, New York, N.Y., 15 cents. per issue).



Man, by the power of his imagination—essentially a product of mind—conceived edifices in stone, and beautiful cities sprang up here and there, streams of water were conducted where he wanted them, and the arts and sciences revolutionised modes of life. Had man remained a mere animal there would have been none of these things. He would have done automatically what instinct implanted in him, just as a chicken if you throw your cap into the air will fly for safety to its mother, believing the cap is an hawk. Ages have implanted in the chicken or bird-mind the facts that hawks are the enemy of the race, so that this instinct of fear is a protection.

The mind, then, being of a finer substance than the body, being more complex, and therefore more capable of dominating the body can exercise a potent effect on the body. A case which appeared in the papers the other day will illustrate this. A woman witnessed a man cut his throat, and when her child was born a little later a red mark was found under its chin, bearing signs as of having been cut. It was born dead, and the doctor said it was the mother's imagination which had inflicted the wound. These cases of birth-marks are very common everywhere, and show how powerful is the effect of the mind over matter.

The subject is a very big one, and a little thought will show that illness can be suggested through the reading of patent pill advertisements and listening to conversation on diseases as anything else. Anyone who knows anything of the phenomena of hypnotism, or who has read anything on suggestion does not need to be told that whenever the man can be made to believe for the time being, he actually is. A well man can be made sick in a few minutes by such means, as will be admitted, but it never seems to occur that a sick man may be made well by the same means. Certainly there are many cases on record where people suffering from serious diseases have been relieved or cured by suggestion, even "absent treatment," and Christian science, mental science, faith-healing, and auto-suggestion have made many cures, some of a marvellous description. Admitting that man has this power of admitting suggestion what is the basis?

First, let it be understood that man's mental make-up is *dual*. In other words, mind is twofold, and each part is endowed with separate powers, quite distinct from each other. Each, under certain conditions, is capable of acting entirely independently of the other. We shall term these two parts objective and subjective, the first being the ordinary waking consciousness, or mind, and the other that which manifests under certain conditions, and in sleep. It is allied to the intuition very closely, and it is altogether independent of the bodily senses, though it has the sense powers of the lower mind, such as seeing, smelling, etc. One can now understand the rationale of clairvoyance, which is still doubted by scientific men, though its phenomena are as well attested as those of hypnotism. It is amenable to suggestion, whatever that suggestion may be, unless it entails a question of doctrine, or goes against a moral principle. The mind may be told that it is a dog, and the man will accept the suggestion and go down on all fours and bark. Anyone who has witnessed a hypnotic entertainment knows what ridiculous things the subjects have done through the peculiarity of the subjective mind to accept suggestions. It never occurred to hypnotists of the ordinary class to turn to good account the tremendous powers stored up in the mind. At the same time it must be admitted that this subjective mind is incapable of reasoning, in spite of the ability to imitate the other faculties of the mind. This may appear strange, yet it is so, and colour is lent to the assertion when we remember how

easily it accepts suggestions. As Thomas Jay Hudson says: "The prodigious intellectual feats of persons in that condition have been a source of amazement in all ages; but the striking peculiarity noted above appears to have been lost sight of in admiration of the other qualities exhibited. In other words it has never been noticed that their reasoning is always deductive, or syllogistic. The subjective mind never classifies a series of well-known facts, and reasons from them up to general principles; but given a general principle to start with, it will reason deductively from that down to all legitimate inferences, with a marvellous cogency and power. Place a man of intelligence and cultivation in the hypnotic state and give him a promise, say in the form of a statement of a general principle on philosophy, and no matter what may have been his opinions in his normal condition he will unhesitatingly, in obedience to the power of suggestion, assume the correctness of the propositions, and if given an opportunity to discuss the question, will proceed to deduce therefrom the details of a whole system of philosophy. Every conclusion will be so clearly and logically deducible from the major promise, and withal so plausible and consistent, that the listener will almost forget that the promise was assumed."

It appears then, that the power of controlling rests with the lower or objective mind, rather than the subjective. If, then, we can at our leisure work out definite plans, we shall be able to note the progress made and to modify or improve according to circumstances. Now let the student carefully select a suggestion. First decide what aspect it is desired to emphasise. As these Lessons cover Mind Cure suppose we take the question of health. We have in this case a strong reason why the suggestion will take effect, because we shall bring to our aid the greatest power the objective mind possesses, viz, that of the first law of nature—the law of self-preservation. We have thus the most powerful reason why the suggestion should act as health in the normal condition of man, than a suggestion which has as its end the establishment of a normal state, ought to have an undeniable effect. One requisite, however, is faith. It is recorded that one of the greatest teachers the world has ever known required this before He could do His works. Why? because different states of mind mean different states of vibration or the positive may become the negative. Scepticism means an actual wave of vibration which forms a film, as it were, over the vibrations set up by the suggestion. Those who can see the actual process would find a shell surround the body which would act as a corrosive acid might on a metal. Unconsciously we are all apt to form this shell as the present age is severely scientific. There has been a swing of the pendulum in the reverse direction; from over credulity we have gone to want of belief in anything. It is notorious that we cannot rely on scarcely a single fact. Text-books on every subject except perhaps mathematics, the only "exact" science, contain opposite teachings to those contained in previous editions. Not a single sense of the five we possess registers renders with perfect accuracy, and the more we recognise all this the more shrinking becomes our faith! everything is put into formula, in which we seek refuge. Now the science of the soul—for that is what mental science amounts to when stripped of its verbiage, is inextricably mixed up with this faith, and until it is obtained the student must try and accept these propositions intellectually; hold them tentatively till more light comes, till the intuition has been awakened, to do which instruction will be given in these lessons.

LESSON X.

Now turning once more to the question of health, if this is not

good, make the following suggestions *aloud*, and while doing so imagine you are dual, that there is a duplicate of yourself, but that this duplicate is perfect in form and health. Imagine its being seated opposite to you, waiting to carry out your orders, or suggestions. Say :
 "You are making my body day by day ; I would have it perfect in every respect. Build it in perfect health ; permeate it with the life of the Source of all, of Whom I am a part."

Repeat this with all the force you can muster, never doubting that you are addressing an actual living entity, full of potentialities, but hampered by the lower self, that is *you* in your waking moments.

The writer knows some who have gone along this line and wrought marvellous changes in their physiques, so that it is no mere high fallutin hypothetical tenets, but solid facts. The unfortunate thing about it, however, is that we have to deal with an entirely new factor. People are talking about their soul at least once a week ; poetry and literature as well as our conversation is full of it, yet ask anyone the plain question : What is soul ? and they are nonplussed at once, for theological or philosophical discussion can define anything more than dry bones ; a cold intellectual proposition simply because it has been considered something that dwells outside man and which man will become acquainted with some day and somewhere ; it is vague, meaningless, and when it is suggested that we can make use of our souls and get into touch with them people stand aghast ; they will not admit it as possible to transcend the intellect, and many never will, so dense is the intellectual envelope. To this class belong hundreds of students who have been practising mental science for years and who have not got a whit nearer realising its truths—as regards health, which is the lowest aspect of it—and we have dealt with this aspect of faith and suggestion at greater length to try and push home the absolute necessity of *practising daily* the above affirmation, or some other, if the student prefer, so that this crust or wall, which our unbelief has built around us, may be broken down.

It will be necessary, too, to read this lesson over several times—study, in fact, if benefit is to be obtained, for unless this part of the course be mastered it will hinder progress being made at a later stage.

From what has been said it will be evident that if man is not shut off from the source of all things, he should partake more and more of that source. It is just here that man is distinguished from the animals. They have reason, as well as instinct, but in their case the reasoning powers are only awakened, whereas in man they have long been used, and have led to a further unfoldment—the intuition, of which the animal kingdom is quite destitute. Instinct has been evolved from a few general laws of preservation in the animal kingdom, and parents have handed it down to their offspring, so that in the case of crows, one which has never seen a gun before will fly on a man's putting one to his shoulder. In the same way even pups will recognise the horn or puff of a motor car and get out of the way. All this has been the result of forces coming from outside, but intuition comes from within, and it is the within which has to be cultivated. A man may be very intellectual, able to solve the most abstruse question in mathematics, or philosophy, yet utterly ignorant as to the meaning of intuition. He will not be able to "sense" anything. He may arrive at an intellectual perception of it, in a manner, but it will be very different from the possession of the faculty itself. He is dead to the forces within himself, and would be surprised to learn there were such forces. That is why the newspapers devote space to cases in which future events have

been foretold, or character has been given by a lock of hair or glove. These, however, are mere commonplaces of this faculty.

To arouse this force or faculty into life we shall find prayer useful. By prayer is here meant "the soul's sincere desire," not a petition or a pious hope to escape the punishment meted out by an outraged nature. Prayer with the mental scientist becomes an instrument full of potencies it never possessed with the ordinary individual. All prayer is desire, but with a stronger expression than we usually inspire into a wish. Prayer engenders a state of mind which permits the entry of higher forces of the mind, and begin to operate, partly because there is a calmness which quietsens the usual vibrations of the mind, and partly because there is a strong aspiration, when there is not the grovelling, debasing attitude. Prayer being desire, and desire attraction, it may be said to be love, and love is one of the most powerful forces the world knows. With love comes trust, and with trust tranquillity.

The man or woman who would be healed must not have in the background a lurking disbelief that no good will follow, or he will defeat the end in view. Doubt will nullify any good which a positive attitude will produce, and closely akin to doubt is expectancy. A man says: "I hope I am successful, but I don't expect I shall be." If he is after that it will be a wonder, for he is really damping the efforts he has previously made. You must learn to expect only that which you desire. Habit is to blame for this, for this habit of expectancy is found in all ranks anywhere. It undoes whatever has been attained by prayer or will; it undermines to the very foundation. This is why even when hoping strongly we often fail to realise some desire. The law can withhold nothing from man when man knows how to ask, and the knowing includes absolute freedom from doubt. This is a point which, naturally, has scarcely been attained by anyone, but everyone may approximate to it more and more, and perpetual health will be enjoyed by those who can suffuse their whole being with childlike trust. This is the meaning of those deeply mystical words uttered by the Christ that one must become a little child to enter the kingdom of heaven. Innocence and trust are the characteristics of children, until poisoned by their elders, and it is a state which mankind must reach if they would possess all power.

Try to cultivate this spirit. If you suffer from any malady, whatever its nature, deny its power over you. Wherever a weakness is discovered, a blemish in the system, there is a tacit recognition of evil, for with that blemish there is pain, either physical or mental, and all pain is an evidence of belief in evil. It may be an unconscious belief, but it is nevertheless. Contemplating a disease is acknowledgement that pain or evil—it is the same thing from a metaphysical point of view—has a real existence, and being something from which we shrink causes a contraction of the parts. This contraction prevents pure fresh blood reaching the part and friction results. This is why there is inflammation; every atom is in a state of violent commotion, instead of rythmical vibrations, there is an inharmony, which upsets the balance of nature. Admitting the presence of a state which is not desired will not lessen the trouble, but rather increase it.

Under hypnosis there is no pain, no feeling, because the consciousness is not centred upon the plane of feeling, and a limb might be removed without the slightest sensation being experienced. In prayer it is possible to reach a similar height, in which one is oblivious to all lower sensations, whether of pleasure or pain. But there may be difficulty in reaching this state, and it may be only after numerous

attempts have been made that the student will be successful.

LESSON XI.

We may consider affirmations to be prayer, as by repetition and fervent aspiration these bring about an actual change in the tissue. It is singular that we are willing to admit that a few ounces of food or liquid can produce a rapid alteration in the nature of the cell structures, yet deny a far more potent force this power : so it is, however.

Quieten the mind, let the breathing be harmonious, that is, regular ; sit in a recumbent position, and closing the eyes remain perfectly quiescent for a few moments. Then initiate thought by the following affirmation slowly, firmly, with full belief in the word :

" I am perfect health, as I am part of the Divine, in which only perfection can reside. I now open my body to the influx of the Divine Force and invite it to enter."

Repeat this again and again, trying to feel the waves of vibration thrill through the frame. The first sensation that is generally felt is the gradual warmth which suffuses the whole being, radiating throughout the system. We now know that electricity is merely motion, or vibration, and the feeling which will fill you is but fine vibrations. The thought itself is vibration, and when directed along a certain direction the vibrations alter. Disease is one set of vibrations, and health another, and what we are to attempt is to alter them.

It must be understood that the nerves, the function of which is not quite known, act as channels, or material conductors for the Prana or Life-Principle, therefore it is essential that the nervous system should be in as perfect order as possible. Wherever the emotions or thoughts run riot in the system a derangement takes place ; the Prana, which sweeps round the earth in great curves, will not enter the system unless there is some affinity between it and the nervous organisation. A man is practically cut off from this great reservoir of life, and this explains why you will find people living in health resorts, living hygienic lives, obeying all the laws of health, as laid down in the text-books, and by great physiologists, eating and drinking the proper quantity, the prescribed food, so much of nitrogen, so much carb-hydrates, still not having good health. You can see such cases everywhere.

Why health should not follow the obeying of the laws of health has puzzled many people, and one way out of the difficulty has been suggested by more than one observer who has been struck by the fact. They have tried to account for it by a theory that man inherits the mental characteristics of his parents and grand-parents, going back several generations. The inability to obtain health from health-giving conditions would, in their opinion, arise from inability of a system to avail itself of the conditions through prior mental conditions. These conditions they have termed " constitutions," or " idiosyncrasies," and it has been held that these must continue to be part and parcel of the individual to the end of his days. With a number of people this will be the case. There can be no doubt that the mind with which a man finds himself equipped by birth is limited in many directions, and he is no more capable of entertaining certain prepositions than he could live under water. This accounts for the existence of huge systems of thought, passing under the name of " religion " based on error entirely. They are shown to be illogical, unjust, untrue, still they are promulgated as ardently as ever, because their promoters do not see what is so obvious to others. These limitations may not seem to have much to do with health, but in reality they have much. They form the mind of so adamant a character that false beliefs

regarding health cannot be eradicated by practical psychologists. It is common to find teachers of health though advanced in thought with wives or near and dear relatives as ailing as anyone else, and the public wonder why such clever teachers cannot demonstrate their power to teach and heal on these nearest to them. It cannot be too plainly asserted that no man can be permanently cured of anything save by his own efforts. Temporary cures may be effected by many systems, but if the power do not reside in the patient himself there is danger of a relapse.

Mind and body re-act upon each other, and until the higher instruments can be worked with the lower must be utilised. The lower mind, then, may be made of service in the initial stages of the system. We aim at nothing short of changing it, changing the character, without in any way weakening or losing our individuality. We shall accomplish this by the aid of the imagination—a factor never brought into use and trained in a proper manner up to now, except among the schools of Occultists, who are thoroughly familiar with its power.

It has just been said that the nerves convey the Life-Principle to the different parts of the body. Seeing that we cannot actually see (unless gifted with clairvoyance of a higher order than most possess) this Prana entering the body we must imagine we do, for it is actually coursing through us, just as the blood circulates, though we are normally ignorant of this fact. To do so, sit in a comfortable position, alone, as far removed from intrusion and noise as possible. If you can hear every sound in the next room or below or above you get outside if possible, or wait until such a time that you may rely upon a quiet ten minutes. See in thought a network of fine wires or threads—most people have seen a representation of the nervous system in handbooks of physiology, and if not it is worth getting one for that purpose—radiating from the centre of the body outwards, like the feathers of a quill.

In normal health these nerve currents are seen to radiate outwards like innumerable filaments or fine threads, quivering, or streaming as though separated from the centre by a strong current of air, much as the fine ribbons one sees attached to the centre of electric fans. A good idea is conveyed in one of the plates of Leadbeater's "Man Visible and Invisible" (10s.). These nerve currents are technically known as the health aura, streams of delicate luminous etheric matter, using the nervous system, or the nerves, for their channels.

LESSON XII.

You will often hear persons say after they have been in the presence of certain people that they feel tired or fagged. This is because the health aura is drawn from them to the person referred to, who is in need of vitality. Much more ill health is caused among highly strung men and women than is usually supposed. They are literally sucked dry like a sponge might be of water. This unsuspected cause of ill-health can rarely be remedied by ordinary people as they are ignorant of the existence of the process. As fast as vitality is made by some people they give it off to others unconsciously, and though fed with the most concentrated foods and drinks they continue to lose strength and health. If you find that you are frequently affected after having been in the company of a number of people it is almost certain that you have been vampirized, and you should avoid mixing with crowds as much as possible until you are in robust health. The writer has met tough, weather-beaten men thus affected, but until they have developed

an antidote for being made proof against these abstractions of the health aura it is dangerous to cultivate psychic faculties. It may be laid down as a general law that no two people can approach each other within a foot without affecting and being affected by the other. That is why people having excellent health have had bad health after marrying. Often two young people of the same sex will suffer. Many medical men nowadays advise husband and wife sleeping apart, knowing that there is a withdrawing of the vitality, and the idea is a very old one, for in the Christian scriptures, and also in otherscriptures, the sleeping of young people with old ones to benefit the health of the latter is mentioned.

The health aura, like many other processes connected with a human being, comes and goes involuntarily, but it is just as amenable to being guided and controlled as the breathing or the beating of the heart. Breathing, as has been said, is involuntary in most people, but it may be altered and made to conform to the desires of the breather. So in like manner the vitality may be guided and governed, but it requires a little persistent and patient practice. The tools we have to work with are the Will, the Thought, the Imagination, so that losses of health aura may be as much within our control as may the breathing.

It has been stated that the health aura is an ether. There are four others, these being matter highly attenuated, of differing densities. Our knowledge of them is very meagre at present, but as time goes on and physical science improves its apparatus it may be able to obtain data regarding them which will enable them to understand those recondite laws which at present are only partially grasped by occultists and seers, or clairvoyants. These health auras are affected very much at certain periods. Between certain hours there are great waves of psychic ether which sweep round the globe in vast curves. Between ten p.m. and two a.m. such currents are strong, and where a patient is hanging between life and death a crisis is brought about by the intermingling of the nerve currents and those of the earth. Many Hindus know the hour they will die, because they know the currents which have to do with the going out of the breath, or ether, for it is nothing more.

The author's experiment along these lines are not sufficiently complete to place before the public his results, but as far as health is concerned some information which is extremely beneficial may be given. To prevent the leakage, for instance, of the force which sustains us every moment, giving rise to nervousness, and vital exhaustion, mental depression, if nothing else, one must first learn to breathe rhythmically. This has already been dealt with, and if the instructions have been carried out it should not be difficult to follow them.

The life-currents inhere in everything, but more particularly in fresh air, for which it has a special affinity. This is why in carrying out the breathing exercises pupils are advised to do so out of doors, or where there is plenty of fresh air available.

When breathing as advised in this part of Neo-Zoetism every fifth or sixth exhalation place the mouth as though about to whistle and puff out the breath with little puffs, about half a dozen. Then stop breathing entirely for a second or two, then repeat the exhaling in puff; again. Hold the breath another second and finally empty the lungs. When this can be done easily it will mean that the whole of the available breath, or almost all of it, has been eliminated, and thus any worn out material will be thrown off the lungs and the system in a position to take in pure life.

To vitalize the system practise the breathing already given, but while retaining the breath allow the limbs to become as limp as a rag, bending the legs slightly.

It is astonishing what an inflow of vitality will be felt by this practice, which many people find themselves unable to carry out until they have made many attempts, but it is worth making an effort for.

LESSON XIII.

It is strange that only in animals or babies is the art of entire relaxation seen. We have already hinted at it, but it may be considered at greater length. There is in proper relaxing of the body a world of vitality. It has been shown how leakage of the precious life-force occur to some extent already. Few have the remotest idea of guiding the body. Most of the movements made during the hours the body is being used are unnatural—artificial. This arises to a great extent from the inability of the common sense or the reason to teach us better. We have gone on so long by heredity that we know no better. Look in whatever direction you like, in all the piled-up literature and magazines relating to health and you will find scarcely anything relating to this subject.

What we call nervousness—very common now, most of the students of Neo-Zoetism being sufferers in this direction, though, fortunately, they do not long remain so—arises from this cause as much as anything else. The mechanism of the body is misused by expending useless force. Do you never hear people say about driving, "It tires me so"? Do you not find a railway journey tiresome? The reason is that we put our bodies into certain positions instead of letting them assume the position they ought to. In the action of sitting most people hold themselves on the chair, instead of letting the chair hold them. In riding on the top of a tramcar people will cling to the rail as though if they did not do so they would assuredly fall. Taking a cab to catch a train, and thus save time the body is bent forward, as though that posture would aid in the object to be accomplished. The mind, too, aids in tiring the body and spilling over the etheric force by the anxiety assumed in case the train should be missed. In walking quickly the body, too, is frequently bent forward, indicating the desire of the man to be at the destination he seeks, his mind being in advance of his body, and hence by this very attitude of mind, no less than that of the body, he is using up tremendous power. In sickness their nervous strain is still more marked. There is the *holding* of the body in whatever is done, instead of letting it "go flop" or be limp, and relax utterly.

Watch an infant asleep: how limp and at perfect rest are its little limbs! how peaceful the features! Note the place in the bed it has occupied—every contour of the body is indented on the bed; but an adult puts himself in a certain position, and keeps himself there by his will, an impression being left in the mind on going to sleep which is communicated to the semi-conscious centres of the body. Thus we have rigidity, stiffness, and we tire more readily than we ought to do.

In mental operations this useless movement is more pronounced. Who does not remember the man who encountering a difficulty in the addition of a few figures, or deciphering an illegible address, or trying to solve a problem connected with his work does not draw his lips together tightly, or frown, or scratch his head. These outward signs are only indicators of the mental strain going on within. Children worrying over a lesson have been known to work nearly the whole of their body about; stammering is akin to this; getting into a temper has

To be continued.

cation is pronounced depends the success it achieves. Few of those who weekly chant a psalm know the origin of the habit, or the effect produced when done understandingly. Probably the student has seen voice-figures, and amused himself producing them, but there the matter would end. In the mystery-cults, religious systems and philosophical schools we come across the phrases "Creative Word," "Divine Voice," "Divine Harmony," and a Concordance informs us that ancient Jewish writers of Chaldea used the term "Memra," signifying the Word, where Moses used the word Jehovah, and that they ascribed to Memra the attributes of deity in that it was Memra, the Word, which created the world. G. Dyne reminds us how in the Chinese text of an ancient writing the "Divine Voice" calls forth the Female Logos, goddess of the active forces of nature (following in line with the Hindu Vach) both being the magic potencies of Occult Sound, while in the Kabalah there are the Ten Sephiroth, or Ten Words, and in Mithraism we have the best explanation by sound-analogies. Sound is vibration; vibration creates, and in the Indian cosmic philosophy we read of the life-breath of Ishvara, the Creator, falling upon Maya, or illusion, that is, the manifested world as we know it, and enveloping it. This breath has a triple vibratory force, corresponding with the triple vibratory force of the atom, of which we are destined to hear more as time goes on. This Maya is thrown into three "modifications," or attributes, which answer to the three fundamental modifications in the consciousness of Ishvara. Students who are interested along this line of research should read "Evolution of Life and Form," price 2s. from the Theosophical Publishing Society.

How sound builds our gases, accounting for the difference of the bands of various colours in the spectrum is worked out fully by Mr. Dyne, who says: "Enough has been said to show that sound lies at the root of inorganic evolution, and these light-harmonics proclaim that all is founded on Number, as was told in the Kabalah before spectroscopes were heard of."

No name is given by chance, and there was a reason why the several biblical characters were changed. Different sounds set up different vibrations, and these in turn have different effects.

The word commencing this lesson is one of the most sacred words known in the East, and is most potent, and is a syllable sacred to the Deity. Mde. Blavatsky in the third volume of "The Secret Doctrine" says: "Not only has every syllable a secret potency producing a definite result, but the whole invocation "Om Mani Padme Hum" has seven different meanings and can produce seven different results, each of which may differ from the other. The seven meanings and the seven results depend upon the intonation which is given to the whole formula and to each of its syllables: and even the numerical value of the letters is added to or diminished according to such or another rhythm is made use of. Let the student remember that number underlies form, and number guides sound. Number lies at the root of the manifested universe: numbers and harmonious proportions guide the first differentiations of homogeneous substance into heterogeneous elements; and number and numbers set limits to the formative hand of nature."

The utterance of the above phrase, which does not mean as oriental scholars state: "On the Jewel in the Lotus," but is a statement of the relationship between man and God, being rendered: "I am in Thee and Thou art in me," should not be undertaken lightly, for definite results follow, though there may not appear to be any connection between them and this practice, but if the student wishes

to progress he may use the sacred symbol.

Turn for a moment to the verse which commences this lesson and mark its wording, and the importance of sound and rhythm will become apparent. The Om, or, as sometimes written, Aum, represents "the forever concealed primeval triune differentiation not *from* but *in* the ONE Absolute, and is therefore symbolised by the 4, or the Tetractys, in the metaphysical world." We are told that the pronouncing of the word referred to, by a very pure and holy man will draw out or awaken, not only the less exalted Potencies residing in the planetary spaces and elements, but even his Higher Self, or the "Father within him." "Pronounced by an averagely good man, in the correct way, it will help to strengthen him morally, especially if between two Aums he meditates intently on the Aum within him. . . . But woe to the man who pronounces it after the commission of some far-reaching sin: he will only thereby attract to his own impure photosphere invisible Presences and Forces which could not otherwise break through the Divine Envelope. We feel impelled to give this warning, however unnecessary it may appear to the student, for Magic *is* an actual thing."

Every man has his keynote, and he himself must find what it is. To do so pronounce softly and sustainedly some note—say Do, and note if any sensation is felt in the body; if not try Re, and so on, but it will generally be found that the voice we habitually speak in is the tone belonging to us. It must neither be too high nor too low. Having decided which it is practise the pronunciation of Aum; it may be pronounced as one, two, three or seven syllables, setting up different vibrations. Try it as one syllable at first, having first taken a deep breath, and preferably being seated, cross-legged, Hindu fashion, on the ground, with the weight of the body resting on the bottom of the spine, so as to avoid "feeling" in the body if possible. The spine must be erect and the breathing regular. Consciousness may be lost but no harm will follow from this; if consciousness persists raise the aspirations as high as possible. Higher growth will now take place.

LESSON VI.

Following the instructions given in the last lesson with regard to the sacred word one way of overcoming the difficulties inherent in it will be to try the seven notes one on each day of the week.

The correspondence between sounds and days does not follow with regularity. The following is the table of days as correlated with musical sounds:

Days:	Sounds:
Tuesday	Do.
Sunday	Re.
Wednesday	Mi.
Saturday	Fa.
Thursday	Sol.
Friday	La.
Monday	Si.

Corresponding to the above are seven colours, seven states of matter, seven principles in man, and seven numbers, to which it will be necessary to revert.

Man, Yoga teaches, is a microcosm, or a complete epitome of the microcosm, the kosmos, and there is a complete correspondence between him and the planet he inhabits. What this correspondence is has never been divulged in its entirety, and is not likely to be for ages to come until man can safely be trusted with the knowledge. The

sentence quoted in the last lesson points to the indissoluble connection between man and the universe, and it is his duty to understand himself in regard to his position in evolution.

Man has seven principles, as has been said, and one or other of these principles is predominant over the others.

The principles and their sounds are as follows:—

<i>Principles:</i>	<i>Sounds:</i>
Chhaya, shadow or double	Si.
Higher Manas, spiritual intelligence	La.
Auric Envelope	Sol.
Lower Manas, or animal soul	Fa.
Buddhi, or spiritual soul	Mi.
Prana, or life principle	Re.
Kama Rupa, the seat of animal life.	Do.

The Chhaya, or etheric double, so called because it is composed of ether and because it is an exact duplicate of the physical body, is composed of the four ethers which interpenetrate the solid, liquid, and gaseous constituents of the dense body. This etheric double or Linga Sharira, is perfectly visible to the trained sight and is violet grey, coarse or fine in its texture, as the dense body is coarse or fine. It is in virtue of the existence of this body that Prana circulates freely by running along the nerves of the body and enabling them to act as the carriers of motor force and of sensitiveness to external impacts. When we think or move or feel, the power by which this is done is only rendered possible through this Prana, or life breath. As Shri Snankaracharya teaches it is the active energy of the Self, the function of the Linga Sharira to serve as the physical medium of this energy.

Manas is divided into higher and lower. It is also known as the lower mind; it is the coarsest energies of the higher expression in denser matter. What is termed intellect—reason, judgment, imagination, comparison, and the other mental faculties—comes under this description. "Its thoughts are concrete and its method logic," it argues, reasons, infers. It forms a vehicle or body which influences man to function in Devachan or the mental plane.

The higher Manas is sometimes designated the casual body, because it is brought into being by causes which the man has set going. It is the first of the higher vehicles which man keeps permanently. At death he loses the physical body, and a little later the Linga Sharira disappears, and also the lower Manas. Soul can scarcely be said to possess form as we know, but the casual body approaches it very closely, and it is therefore known as the "form aspect of the true man." It is regarded as the storehouse where man stores all his treasures, and becomes larger and more definite in form as the man evolves. No vice or weakness can enter into its composition. Strictly speaking a man is not born until this has been formed: he is but an animal, of which there are some human beings at the present time among the lowest savages; and there may be passions, emotions, appetites, but no higher Manas, which is formed by the Self and is a habitation for the pure spirit.

The casual body and its coming into manifestation has been aptly compared with the waterspout. The sea represents the lower nature: the clouds hanging above the surface as the spirit, and the column of water which detaches itself from the main body is the aspiration of the lower nature to unite itself with the higher, which descends ever lower until a union is effected. The ever-growing mind-stuff unfolding is fertilized by the great oceans of Atma-Buddhi.

Those who are able to see in those lofty regions say that this form-aspect of the true man is like a delicate film of subtlest matter, just visible, marking where the individual begins his separate life; that delicate colourless film of subtle matter is the body that lasts through the whole of the human evolution, the thread on which all lives are strung, the re-incarnating Sutratma, the thread self. It is the receptacle of all which is in accordance with the Law, of every attribute which is noble and harmonious and therefore enduring. It is that which marks the growth of man, the stage of evolution to which he has attained. Every great and noble thought, every pure and lofty emotion, is carried up and worked into his substance.

LESSON VII.

The auric envelope is another form of the egg, which is the universal symbol of creation. As the sun has its photosphere, so the human body has its surrounding magnetic field, or etheric shield. Very little has been said about this auric body, as it has been regarded as sacred, but the time is ripe for much that was esoteric now being made public, though in the past there has been ample justification for keeping the knowledge back, as has been exemplified in the making widespread of the facts of hypnotism. To-day there are not wanting books and men who will advocate one man trying to influence another against his will, to gain selfish ends. There is a liability to return to the days of witchcraft, unless public morality rises higher than it is at present.

This body, then, at death, assimilates the essence of Buddhi and Manas, becoming the vehicle of these spiritual principles which, it must be remembered, are not objective. This body with the full radiation of Manas-Tajjasi ascends into Devachan, a state corresponding to the usual idea of heaven, but somewhat more refined. It has several names. One is the Sutratma, the "silver thread" which "incarnates" from the beginning of a manvantara, or great age, to the end. This is our immortal and re-incarnating principle in conjunction with the Manasic recollections of the preceding lives. An Eastern simile images it as the thread on which are strung the pearls of human lives, so that though each life or pearl may be removed the thread running through them all remains. The lives themselves do not, however, know this thread, or Sutratma, as the level of consciousness is far below it. Certainly, there are a few who remember their past lives, and to these the Arhats give the name of Samma-Sambuddha, or the knowledge of the whole of one's past incarnations. It collects from every personality, or life, the essence or nectar of that life, uniting all these into one whole, when it emerges from its chrysalis as the glorified Dyan Choan, of which more will be said later.

This auric body is also the material from which the Adept forms his astral bodies, from the Augoeides and Mayavi Rupa downwards. After death, when the astral body has disintegrated, which may be a work of centuries, according to the strength of the material desires, the stronger they are the longer the period that it stays on the Astral Plane, and the spiritual principles of Buddhi and the Higher Manas have been illuminated with the radiance of Atma, the spiritual soul, as distinguished from Manas, human soul. This auric body remains either on the planes of the heaven world, or Devachanic state of consciousness.

As there is possibly a danger of misunderstanding the term "states of consciousness" it will be well to digress briefly, as we shall probably have occasion to return to this important aspect of Yoga later. Two men look at a beautiful picture; one is an artist,

To be continued.

LESSON V.
TRANSMUTATION.

Probably the greatest alchemist is Dame Nature herself. She is constantly performing acts of magic, in changing one thing into another, altering completely the character of one article into that of another. She is never really resting, rest consisting with her in change of activity. What she does man can do. He, too, can be an alchemist, but it will not be the changing base metals into gold, but rather the changing of his own nature, refining the dross, cleansing it by burning up those materials which do not contribute to his real well-being. Transmutation is ever at work in the consciousness, but generally it is a transmutation along lines which have become automatic, that is, the changes are those which apply to the whole race, because there is a strong and broad stream along which everything is borne that does not resist in some measure. There is a series of causes and effects working out to their appointed end, the "appointed" being unconscious, in ignorance of Nature's laws. For the preservation of the race, however, this sequence of cause and effect is necessary. To man it is given to co-operate with nature, and hasten his own evolution thereby, otherwise a much longer period is assigned to him, for the convenience of the slow or unfit in the race. It is the privilege of the strong, or he who would become so, to press forward and fit himself to help those around him. If he remains quiescent he will slowly be carried along the stream of evolution, and his transmutation will be correspondingly slow. It is not likely that this will be the case, however, for the Race-Thought inherent in him will assert itself at some point, and he will thus retard evolution or work with it. Edward Carpenter well expresses the change wrought from time to time by the acceptance of a new idea, which means a transmutation in the mental mechanism. "For consider," he says, "for a moment the thought-nature of the mind—that which we call specially mental in ourselves. A man's conscious mind (we know it only too well) is a mass of habitual thoughts, prejudices, ways of looking at things. It has often a most rigid outline. He is hard-and-fast Tory, or a Plymouth brother, or a screaming Radical, or an obdurate Secularist. The form of the mind is distinct and set; one can almost *feel* its shape, as if it were a body; indeed one can detect its shape in the curves and lines of the body itself. And this mental form in such cases is so set, that it offers the greatest resistance to the entry of a new thought. You talk in vain to a person of such type; you adduce arguments, instances; you press new facts upon him; but these things roll off again and effect no lodgment. Yet at last, when as it were by a surgical operation, a new idea is really introduced into his mind, how astonishing the change! How often a single suggestion or hint from nature or history, finding its way at last into the brain of some Biblical Calvinist, has brought the whole structure of his religion or superstition to the ground, and turned him into an implacable 'freethinker.' In such cases the power of a single idea (germinal as every idea is with a certain life of its own) is something almost terrible. The old thought-structure gives way before it; devastation spreads through the unseen chambers; the man thinks he is going mad, or really loses his reason for a time. Then he emerges—his faculties and activities keyed upon a new conception of life, his mental outlook and habit altered, his body even notably changed. Or the 'freethinker' in his turn, and by exactly similar process, is transformed into a Spiritualist—and the change is written on his face!

This power, this vitality, of a single thought or conception, and its

capacity of growth or multiplication from itself like a living organism, are things which I think have not been sufficiently appreciated. It is not only that one hitherto unconsidered thought (or fact) may destroy a whole system of philosophy or of science—may act like a poison on such system unless it can be properly assimilated and digested—but that a similar thought may multiply in the brain of a man and transform his whole existence.”

One phase of transmutation which must have appealed to many persons is that of conversion. The change brought about in many such cases is no imaginary one. The history of religion is too full of such instances, and every town furnishes instances of the marvellous metamorphoses wrought in the characters of apparently irredeemable men and women. It has amounted in many cases to a new personality. Had they really been “born again” the difference could not have been more striking. The change which is obvious in their cases is still greater when we come to consider the great latitude there is in human conception. This is shown to some extent in the works by writers of to-day in many fields, science offering one example. Take the following paragraph which appeared the other day in a daily paper: “Dr. Nicola Tesla has an idea for setting the electrical charge of the earth vibrating, so that energy fed into it could be taken off without any loss at any other part. Of this scheme he now says: ‘The discovery I have made upsets all that has gone before, because I have found a means of projecting energy through space from any point of the globe to any other, from end to end of the earth if necessary, not only absolutely without loss, but in such a way that it can be increased with increasing distance.’” Other examples might be offered from New Thought literature, where the most daring conceptions have been put forth, and are slowly being demonstrated.

A transmutation may be effected by a *single idea* gaining possession of the mind, for if the idea is sufficiently dominating it sets in motion contiguous thought-cells, and these spawn as it were, until the whole mentality is flooded with the conception. Means to an end can always be found, and once the whole machinery is turned in one direction what were regarded as obstacles are no longer so, because an obstacle is merely a view taken of a thing, and has no existence apart from that with which we invest it. This is an important truth to remember, because as we change our mental attitude towards a thing we invariably act towards it in a different manner. It no longer impresses our consciousness as something which is inimical or something which stands in our way. We see in it rather something which will help us to achieve the goal in view. We identify ourselves with it, join our forces with it, and in this way it becomes our ally.

The transmutation which has its genesis inwardly, that is to say, in the world of ideas, in accordance with inevitable law, is enacted in the world of matter, the theatre of all thoughts. Thus if a physical ideal say success in an undertaking—it must work itself out, and instances of this kind are known to all students, having either occurred in their own cases or in those of people whom they know.

Before any headway can be made it is imperative that we transmute ourselves, that we supplant all those ideas which are inherited in the race. All of the life seen in the human race to-day in the shape of the body no less than the tenor of the mind, is a group-thought, added to by each individual, each race, according to the needs of the moment. All the feelings, the emotions, the hopes, fears, wants of humanity in the past have been builded into, or embodied themselves in the men and women of to-day. The process of creation has never

ceased, and never will. It is useless to assign a special period for it. It is eternal, and the man or woman who accepts the heritage of his forefathers as something he has to drag about with him to the end of his days, making the best of his disabilities, and trying to bravely bear his burden, has lived under a grave misapprehension, blind to the possibilities of life, nay, lacking in his duty to posterity, to the world at large. It is the duty of each man to live to the fullest, because only by so doing is he expressing the life which is pulsing through him, and that life is the expression of the One. Only by manifesting those phases of consciousness to the utmost can the One obtain the greatest satisfaction, the greatest perfection. Had there been no differentiation, nothing but space, then there could have been no manifestation. Consciousness means something to be conscious of, so that the That which the Vedanta philosophy postulates as being behind all manifestation by *merely thinking* must create forms, and the process must continue for all time. Every moment of time brings forth new manifestation from this source of all, and there must be forms to act upon these manifestations, life and form being two poles, or two aspects of the same thing. Transmutation being an integral part of Nature, it is man's duty no less than his privilege to assist in it, to forward his own evolution by fulfilling the possibilities in him, and to help his brother man in the same way.

What are the essentials of transmutation? The first is willingness to accept new ideas. Not to regard any subject as irretrievably fixed for all time. Next, a strong aspiration for a widening of the consciousness, to know more, to be fitted to receive more. And the best way to secure this is by using to the utmost the powers you possess to-day. By so doing you are making a demand upon the inner side of the mind for more material, so to speak, to work upon. There can be no demand upon Nature without a supply, providing the conditions are complied with. The use of a muscle brings more strength. The part which is used grows: that which is not used wastes away. The ability to do a thing comes with practice, and in the dynamics of thought the same law holds good.

LESSON VI. THE COSMIC INFLUX.

Remembering the instructions in the previous Lesson it is easy to understand that life is an endless expansion, a ceaseless widening of consciousness, an ever-growing power to sense and appreciate the life poured out so liberally by Nature, which never stints in any direction. Her rich stores are lavishly poured into the lap of mankind, for like the sun, it showers its gifts upon worthy and unworthy alike. There is this difference, however: the worthy rejoice, revel in the bountiful profusion, while the unworthy do not recognise this prodigality in their midst. As everything has a use, and the whole scheme is forwarded by use and not indifference, so there is purposiveness in the joyous outpouring; truly life is one long-drawn sweetness, a song, not a wail, by those who can comprehend its message, and to understand it is the object of the man who would practise the New Magic. This song of the birds and the perfume of the flowers are not mere coincidences, but have an end in view. All play their part in the one glorious reality: continuous advancement.

It is for this that we have a never-ending cosmic influx. The music of the spheres is no poet's dream, or visionary's idle fancy, but solid, scientific fact. Vast streams of life are ever pouring out, like the rays from the sun, though the presence of clouds might lead us to

suppose that heavenly body only sent forth its beneficent power now and then. This influx is received by the universe, and the response is a quickening in every department of life. Like everything else in Nature it occurs in cycles, and one of these lesser cycles is the last twenty-five years of each century. An impetus was given to the world in 1875, and one has only to look round the world and note the intensity of life and thought on every hand. Christian Science may be noted on the one hand, the tenets of which have been embraced by more than a million of people, even spreading in our own country, and modern Theosophy on the other. New Thought is a further proof of this influx, which utterly breaks away from all schools of thought.

If there were not this divine outpouring from time to time the universe would stagnate, it would lose sight of its ideals and fall back, though not to the original position it occupied. Evolution proceeds in a spiral, in which one side is lower than the other, albeit that it is a continuous ascent, so that there is ever an ebb and flow. The new impetus seeks to impress itself upon all, and those who will make themselves receptive to its influence will learn to transcend the ordinary consciousness. Using the limit of one's consciousness, makes a demand immediately for more, and that increase will decidedly come. As a rule men are content to use too little rather than too much of thought power, with the result that mental growth is exceedingly slow.

Apart from the influx which takes place in the last 25 years of each century it is greater in volume than it used to be, because the demand is greater. The volume of life-forces presses for absorption, for by absorption it fulfils its function. Prior to being taken in it may be regarded in some sense as being unorganised, though much higher than the thought expressed by the majority of people. The thought of every individual remains at a certain level, seldom rising above it except in rare moments. By raising the thought habitually, living in the upper storey, as is frequently expressed, one is able to contact another type of thought, a finer and subtler type, and it is this type which makes the man of genius. Genius is not always a matter of birth, but something which is in the power of every human being to acquire, provided he will give opportunities to the cosmic influx to permeate him.

No day should be allowed to pass without two periods at least being set apart for this exercise. Spasmodic efforts are of little use. The growth of the higher part of the nature depends upon regularity, just as the body requires nourishment at regular periods. Time can generally be made, and the best possible time, that of early morning, most readily arranged for, as it only means rising a few moments earlier than usual. The man who pleads that he has no time to cultivate this accession of the higher consciousness makes a huge mistake: in reality he cannot afford to miss the opportunity, for if he is a busy man, he must have some object in view, and whatever that object be he will attain it by being the better fitted for it. Many men are ambitious—the busy ones nearly all are—and the faculty of being able to concentrate upon the problem before one is not half as common as it might be. No man ever attained a high position in the world of commerce who was not able to concentrate; no student ever came out at the top of the lists who was not able to keep his mind fixedly on the problem he was attempting to solve; no scientist ever made an important discovery without ability for deep thought. It is only the commonplace man, and man who has no goal, the man who is indifferent to what he does or does not do who can afford to neglect to learn how to use his powers to their utmost, and that is all that the

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A shadow cannot be removed by chemicals; neither can disease be removed by poisons. There is nothing (no thing) to be removed in either case; but there is a deficiency to be supplied. The shadow may be removed by supplying light to the space covered by the shadow.

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